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THE
PRECIOUS NAME!

OR,
JESUS ONLY.

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DRUMMOND'S TRACT DEPOT, STIRLING.

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SOME years ago, a native residing in a distant part of India had a tract given to him, telling of Christ and His great love to sinners. The man was deeply interested in the story, and read it again and again, until he was intensely anxious to know more about Jesus. After thinking much about it, he determined to go to the nearest mission station to try if he could learn something more about this loving Saviour. At the close of a long and weary journey he arrived at the place where the missionary resided, and found him conducting public worship. He drew near to the group that surrounded the preacher, who was just then giving out his text from 1 Tim. i. 15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Directly the missionary came to the words "Christ Jesus," the Indian cried out in an ecstasy of delight, clapping his hands the

while, "Ah! that's the Name! ah, that's the Name! The Precious Name!" The longing of his heart was satisfied. He heard more about the Saviour. He drank in the glad tidings of the Gospel, and received the message of mercy, believed in Jesus, and was made exceedingly happy. He soon returned again to his own part of the country, to make known to his friends the treasure he had found, and tell of the preciousness of that Name, which is as "ointment poured forth" (Cant. i. 3).

But why is this Name of Jesus so precious, so sweet? Do you ask why? Then hear the first announcement of this Name by the angel from heaven, "Thou shalt call His name JESUS: for He shall save His people from their sins" (Matt. i. 21). That is the secret of its charm, the true source of its power. He Who bears this Name is a loving, all-forgiving Saviour. Yes, He shall save *from* sin; *not in* sin. This was the very purpose and object for which He came into the world. To save *you*, my brother, my sister. To save *me*, to save the *world*; for He came not "to condemn the world, but that the world through Him might be *saved*" (John iii. 17).

But let us notice some, and only some, of the special blessings coming to us through this Name. First of all, we have the gracious and necessary influences of the Holy Spirit given to us through this Name. "When the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me" (John xv. 26). "When He is come, He will reprove the world of sin, and of righteousness, and of judgment" (John xvi. 8). The first dawn of light, revealing to us what we are by nature, and what God would have us be by grace, is the result of the work of the Holy Spirit, and comes to us through Jesus. On account of the life, death, and mediation of the Lord Jesus Christ, the Spirit is expressly given, to convince men of sin, as well as to dwell in the hearts of believers. If ever you have felt miserable and unhappy because of your sins, if ever you have felt anxious about your soul, if ever you have had a desire to obtain God's mercy and be saved, this has been produced in your heart by the Holy Spirit, Whom Christ said He would send when He left the world, and ascended to heaven. "I will send Him

unto you" (John xvi. 7). "When He, the Spirit of truth, is come, He will guide you into all truth : for He shall not speak of Himself ; but whatsoever He shall hear, that shall He speak : and He will shew you things to come. He shall glorify Me : for He shall receive of Mine, and shall shew it unto you" (John xvi. 13, 14). Do not, my dear friend, grieve this blessed Comforter, the Holy Spirit, by resisting His strivings, by neglecting His warnings, by despising His entreaties when He urges you to repent of your sins and accept the Saviour ; Whom He longs to reveal to you in all the fulness of His love and mercy. Blessed Spirit ! Heavenly Messenger ! Thrice Holy One ! It is Thine to tell of that "Name which is above every name !" (Phil. ii. 9). To make known the loving One, Who is "exalted . . . to be a Prince and a Saviour, to give repentance . . . and forgiveness of sins" (Acts v. 31).

"To God the Spirit's Name,
Immortal worship give,
Whose new-creating power
Makes the dead sinner live :
His work completes the great design,
And fills the soul with joy divine."

My dear friend, there is such a thing as grieving the Spirit, and there is a warning in God's Word against so terrible a sin. "Grieve not the Holy Spirit of God" (Eph. iv. 30). From such awful guilt may God in His infinite mercy keep you and me!

"Seek religion *now*!" was the advice of a young man to his brother not long ago. The one thus appealed to had been under the influences of God's Holy Spirit, but he tried to drown those strivings. That very night he had engaged to attend a dancing party, and before he set off he solemnly promised the anxious brother that, "as soon as that ball was over, he would attend to the salvation of his soul." He went. The saloon was thronged. The lights were burning brightly. The line was formed for the dance. The first sounds of the music arose on the air. He stepped forward and reeled, then fell dead on the floor. His "*now*" was in eternity; his *soul* was at the bar of God.

The Holy Spirit comes from heaven on a mission of love and mercy to all the wandering weary children of sin and sorrow. He would raise us from misery and wretchedness, to peace, and joy, and happiness eternal. He tells of the

Saviour's sufferings and sacrifice on our behalf ; and assures us that Christ "bare our sins in His own body on the tree" (1 Peter ii. 24). Listen to His still, small voice, while He speaks to you of your sins, and the provision that has been made for your eternal well-being. Pray, oh, pray at once, if you never prayed before, "Oh, Lord, for Christ's sake, give me Thy Holy Spirit ! Oh, take not Thy Holy Spirit from me !"

If your sins are forgiven, then the Holy Spirit dwells within your heart. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ?" (1 Cor. iii. 16). "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 6). Clinging to Jesus, abiding in Christ, you will receive more and more of the Spirit's comforting presence and gracious teachings. He will be continually showing you the things of Christ, revealing to you more fully the blessedness of "that Precious name !"

WE HAVE ALSO PARDON, AND THE FORGIVENESS OF OUR SINS, THROUGH THE NAME OF JESUS !

What is it that makes so many individuals

restless and unhappy? What is it that makes so many fair spots of earth the scenes of war, strife, murder, and bloodshed? What is it that makes so many desolate dwellings, so many miserable hearts and homes? We answer, SIN. Sin is at the root of all the pain, and anguish, and sorrow in the world. Our natural enmity to God and everything that is good, is the result of sin; and this sin and sorrow are universal. Sin is found everywhere: at home and abroad; in savage and civilised society; amidst rudeness and refinement; amongst the poor as well as the rich; in all countries, in all climes, during all seasons, and at every stage of life. God's Word is very plain and distinct on this point. Listen to its teachings on the subject. "There is none that doeth good, no, not one" (Psa. xiv. 3). "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccles. vii. 20). "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. xvii. 9). "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv. 19). "Wherefore, as by one man sin entered into the world, and death by sin;

and so death passed upon all men, FOR THAT ALL HAVE SINNED" (Rom. v. 12). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8). "The whole world lieth in wickedness" (1 John v. 19). See also Gen. vi. 5 ; Job xxv. 4 ; Rom. iii. 9-23 ; 2 Cor. v. 14. What, then, are we to do in this terrible crisis? For God has said, "The soul that sinneth, it shall die" (Ezek. xviii. 4). Where, then, are we to look for help? My memory tells me I am a sinner; my conscience tells me I am a sinner; my judgment tells me I am a sinner; God's Word tells me I am a sinner. Everything above, beneath, around, tells me I have broken God's law, and that I have deserved and merited punishment. Then what am I to do to escape God's wrath and punishment due to my transgressions and sins? Some there are who tell us that there is a way of overcoming the evil nature of our own hearts, of purifying and fitting ourselves for heaven, apart from the work of Christ, that we can do without His help, His merits, His death, and His atonement. Blind leaders of the blind! Self-deluders, deceived and deceivers! False guides are all such teachers. And such they

will prove to be at the last. Shun them as you would a beast of prey. Avoid them as you would a deadly serpent.

That we have sinned repeatedly and terribly, there can be no doubt. And as a consequence of thus breaking God's law, we must of necessity have suffered for our sins eternally, had not our Heavenly Father pitied and felt for us in our fearful condition. He so loved us as to let His Own well-beloved Son come to earth to suffer and die in our room and stead. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). "Without shedding of blood is no remission" (Heb. ix. 22).

Christ left the glories of heaven, and took upon Him our nature, and suffered and died for us—in our place, in our stead—in order that we might be saved from eternal death. Hear what the Scriptures say about this. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). "Christ hath suffered for us in the flesh" (1 Pet. iv. 1). "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He

became poor, that ye through His poverty might be rich" (2 Cor. viii. 9). "Who gave Himself for us, that he might redeem us from all iniquity" (Titus ii. 14). "He was wounded for our transgressions, He was bruised for our iniquities: . . . and the Lord hath laid on Him the iniquity of us all" (Isa. liii. 5, 6). "Who was delivered for our offences, and was raised again for our justification" (Rom. iv. 25). "He spared not His Own Son, but delivered Him up for us all" (Rom. viii. 32). "Christ died for our sins according to the Scriptures" (1 Cor. xv. 3). "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. iii. 18). "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John ii. 2). See also 1 John iv. 10; Gal. iv. 4, 5; Eph. v. 2; 2 Cor. v. 21; Rom. iii. 24, 25.

By His thus suffering and dying for us He made an atonement for our sins, and if we trust in Him alone for salvation, we are pardoned, forgiven, justified, and looked upon by God as though we had never sinned, and were innocent and pure in His sight; and all this because Christ has paid the debt which we had contracted,

and which we could never pay ourselves. He was punished for the sin which we had committed, and for which we must have suffered had He not tasted death for us. Blessed Saviour ! we *must*, we *can*, we *do*, love Thee. It is through Thy stripes that we are healed. My dear friend, think about the love of Christ in dying for you. Read the 53rd chapter of Isaiah, and other parts of the Bible which tell of the Saviour's love to you. Pray over them. Think about them until your heart is aglow with love to Him—until your soul is full of love, and expresses itself in the language of Peter, "Lord, Thou knowest all things ; Thou knowest that I love Thee !" (John xxi. 17).

This doctrine of one suffering for another is often heard of, and sometimes striking exhibitions of such love are seen. But they all fall far short of the Saviour's love to us. The inspired Word says, " For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, WHILE WE WERE YET SINNERS, CHRIST DIED FOR US " (Rom. v. 7, 8).

A very bad boy, who had been turned out of

a Sunday school, was taken back by his parents, who implored the superintendent to try him once more. "We should be glad to do him good," said the superintendent, "but we are afraid he will ruin all the other children. If we could secure his good behaviour, he might return at once. But I will see what can be done." He then stepped back into the school, and rang his bell for silence. All listened, while he said, "This boy wants to come back into the school again; but we cannot take him back without making sure of his good behaviour. Will any one be surety for him?"

A pause followed. The elder boys shook their heads. They said, "They knew him too well." The others did not care for him. But one little boy pitied him, and was very sorry that no one would be surety. The superintendent soon heard his little voice saying, "If you please, sir, I will, sir."

"You ! a little boy like you ! Do you know what it is to be *surety*, Tom?"

"Yes, sir, if you please; it means that when he is a bad boy again, I'm to be punished for it."

"And you are willing to be punished for that big boy?"

"Yes, sir, if he's bad again."

"Then, come in," said the superintendent, looking to the door ; and the big boy, with a down-cast face, walked across the floor. He was thinking as he walked, "I know I am a bad boy, but I'm not so bad as that. I'll never let that little fellow be punished for me—never!"

The surety, at the close of the school, began to pray with this bad boy, and God changed his heart, and in a few years he went out as a missionary to the heathen !

Christ became our surety, bore our punishment, that we might go free.

"He dies to atone for sins not His Own :
Your debt He hath paid, and your work He hath done."

An Illinois farmer was discovered kneeling at the head of a soldier's grave at Nashville. Being asked, "Is that your boy?" he replied, "No: he lived in our town, and I have come to find his grave." The observer said, "Perhaps you represent his father, who could not come." "No," said the farmer. "My neighbour, 'tis true, was glad to have me come, but I came for myself. You see, I have seven children, all of them small; and my wife is sickly. I was

drafted for the war. There was nobody to carry on the farm, and I could not hire a substitute. My thirteen dollars a month would not feed the family. It seemed as though I must go, and they must suffer. When we were in our greatest trouble about it—just the morning I was to report at camp—my neighbour's son came over to the house, and offered to go to the war for me. He said he had nobody depending on him, and could go better than I. He went, and was wounded in battle, then brought to a Nashville hospital, and died; and this is his grave." The farmer had come a long distance, at a great cost, to write upon the head-stone of his soldier-friend's grave—"DIED FOR ME!"

Christ died for *you*, for *me*, for *all* (2 Cor. v. 14, 15). "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us" (1 Thess. v. 9).

"Beneath *my* load, He faints and dies;
I filled His soul with pangs unknown;
I caused those mortal groans and cries;
I kill'd the Father's only Son."

The Rev. S. Coley says: "In the year 1848,

out in Italy, where the battle of Novara was fought, and there were dreadful scenes of blood, they made a conscription. Every tenth man was picked, and must go and serve, if he were called upon. And there was one selected to go and fight, but he had no soldier's heart. His mother tenderly loved him; he was her darling; and his white-haired father was broken-hearted at the thought. They offered eighty pounds for a substitute, but they could not get one. At length the day came when he must go; and there was the young man, his face pale, and his heart quivering; his parents hanging about him, and his sisters weeping. But at last a cousin came, and he said, 'I cannot bear to see you like that; I would rather die for you. I am an orphan. I have no one to care for me. I will go for you!' 'Will you?' said the old man; 'then I will give you one hundred pounds.' 'No,' said he; 'do you think I would be a hireling, to sell my blood? I go because I love him.' He would not take a farthing. He went to the field, and fell, and they put up a monument for him with the inscription that he went to the battle and died for the love of his friend. Now, that was grand in its way; but oh! how

grander it was of Jesus ! We were conscripted to die. Jesus was no orphan ; He was His Father's darling—His beloved Son—but He came and gave Himself for us. Now, remember, when once that young man had got a substitute, he was free for life ; they would never come on him again." So, my friend, with you ; if you can say, " Lord, I was doomed by my sins to death ; but for love to me, the blessed Saviour died. I have nothing to plead but His merits and His death. I trust alone in Him.

“ My pardon I claim ;
For a sinner I am—
A sinner believing in Jesus's name.
He purchased the grace
Which now I embrace :
O Father, Thou know'st He hath died in
my place.”

Thus, clinging to Jesus, you shall be *free—free for ever*.

My friend, be assured of this, that there is no pardon, at any time or anywhere, for you and me, but in and through the name of Jesus. God declares “ That through His name whosoever believeth in Him shall receive remission of sins” (Acts x. 43). “ For He hath made Him to

be sin for us, Who knew no sin ; that we might be made the righteousness of God in Him ” (2 Cor. v. 21). The Scripture teaching on this point is very clear and plain. “NEITHER IS THERE SALVATION IN ANY OTHER : FOR THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, WHEREBY WE MUST BE SAVED ” (Acts iv. 12). “Unto you therefore which believe He is precious ” (1 Pet. ii. 7).

Some time ago a few persons were collected round a blind man who had taken his station in the City Road, London, and was reading from an embossed Bible. A gentleman on his way home from the city was led by curiosity to the outskirts of the crowd. He was at the time under deep conviction for sin, and was trying to find peace in mere outward reformation. Just then the poor man, who was reading in the 4th chapter of Acts, lost his place, and while trying to find it with his finger, kept repeating the last clause he had read, “None other name—none other name—none other name.” Some of the people smiled at the blind man’s embarrassment ; but the gentleman went away deeply musing. The words he had heard from the blind man rang like solemn music in his soul,

"None other name!" When he reached his home, and retired to rest, these words were still heard, "None other name." And when he awoke, in more joyful sound the strain continued, "None other name." The music entered his soul; and by the blessing of God, he arose to a new life. "I see it all," said he, "I see it all! I have been trying to be saved by my own works, my repentance, my prayers, my reformation. I see my mistake. It is Jesus Who alone can save. To Him I will look." *"For there is none other name under heaven given among men whereby we must be saved."*

Friend, what a blessed truth is this, that there is salvation and forgiveness in that name for you, for me, and for every man, woman, and child, in this fallen, sin-stricken world! "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). If you feel that you are a sinner, and long for pardon and peace; just now—this very moment—wherever you are—rest on Christ; trust in Him; take Him at His word. He says, "he that believeth shall be saved." Pray as did one of old, "Lord, I

believe, help Thou mine unbelief." There is nothing between you and this glorious pardon, but your unbelief—your want of confidence in God's word. Now trust in Him with all your heart, and all your sins shall be blotted out, and remembered against you no more for ever. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii. 1). "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. i.).

During a recent disturbance in Cuba, a man was unjustly condemned to death. He asked the aid of the consuls of England and America. They protested against the sentence, but in vain; and the man was ordered out to be executed. A party of soldiers were drawn up, and the word was about to be given, "Fire!" when the two consuls rushed forward, and covered the prisoner with the "Union Jack" of England and the "Stars and Stripes" of America. They then turned round to the soldiers, and said, "Now fire a shot, if you dare!" They were afraid, and the officer dare not command them; for he knew the whole power of those two nations, whose emblems

covered the man, would be arrayed against them if they carried out their project in the face of those flags. So, when we are justified by faith in Christ, we need not fear: none can harm us, as our Heavenly Father keeps us as the apple of His eye.

There will also, with forgiveness, be a change of heart, a change of views, feeling, purposes, and aims. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. v. 17). And with this change of heart there is also adoption into God's family. Oh! the marvellous stoop of love and condescension on the part of our Heavenly Father, that we, who by nature are so sinful and unholy, should, through Christ, not only be forgiven, but also be admitted into the family, and numbered with the children of God. And yet this is what the Scriptures teach. "As many as received Him, to them gave He power (or right) to become the sons of God, even to them that believe on His name" (John i. 12). "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "Beloved, now are we the sons of God, and it

doth not yet appear what we shall be" (1 John iii. 1, 2). By believing in Jesus we are at once looked upon and considered by God as His dear children. Jesus, Who has saved us, becomes our elder Brother ; God the Eternal One becomes our reconciled and loving Father ; God the Holy Spirit delights to complete the glorious work as our Sanctifier and Comforter ; and heaven with all its glories and attractions is unveiled to us, as our future and eternal home. Oh, weary, sad, and sorrowing one, this may all be yours just now and for ever.

Through His Name there is HAPPINESS, JOY, REST. Who does not desire these blessings ? Who is not in quest of happiness ? Every one is seeking after it. Everywhere men are diligently pursuing it. Some in one thing, some in another, yet all are anxious to obtain it. But real happiness, true peace and rest, are nowhere to be found out of Christ. In coming, however, to Christ, you come to the Fountain of all these blessings. While believing in Jesus your conscience is at rest ; you "have peace with God," and are filled with "joy unspeakable and full of glory." Oh, how this blessed name brightens up our earthly lot with heaven's sun-

shine ! How it illumines and gladdens all the dark paths of life ! Are you weary and worn, sad and sorrowful ? Come at once to Jesus. Listen to His loving words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest " (Matt. xi. 28). Hope in His mercy. Trust in His goodness and truth. Rest in His love ; and joy and peace shall flow into your soul.

A Scotch girl, on being asked, after her conversion, if her heart was changed, beautifully replied, "Something, I know, is changed ; it may be the world, it may be my heart ; there is a great change somewhere, I'm sure, for everything is different from what it once was."

The Rev. Peter Jones, an Indian chief, when in this country, gave an account of his conversion. After describing his deep sorrow of heart for his sins, he then gives the following description of the first day of his new life : "On that day the world seemed all fresh and new to me. It seemed like a new creation. I looked around, and the trees and the fields were so green, the lake was so blue, the sunshine so bright, the sky was so glad ! Oh ! that was a handsome day on which God, for Christ's sake, forgave my sins."

“ Jesus the Name to sinners dear,
The Name to sinners given ;
It scatters all their guilty fear,
It turns their hell to heaven.”

Those who put their trust in Jesus will find in His Name a never-failing refuge in time of trouble, an ever-present, all-powerful, loving, sympathising Friend ; and to have Jesus for a friend is to possess all that we can possibly want. For, having Christ, we have all things.

“ Thou, O Christ, art all I want ;
More than all in Thee I find,”

sings one in joyful strains. Can you join in the song ? Is He your Friend ? Have you made a Friend of Him ? Have you trusted Him with your confidence, your heart, your all ? If not, do so at once ; then He will bless you, and lead and guide you in all the paths of life.

One dark night a father was taking his little daughter from a friend's house. It was the first time she had been out of doors at night, and she began to get troubled about the way home. “ I can't see our house, papa. I don't know the way. Where are we going ? ” she said, anxiously. He replied, “ I can see the road ; and if you keep hold of my hand, I will take

care of you." Then she said, as if chiding and comforting herself, "Yes, you do know the way; don't you, papa? You will take care of your little girl, 'cause you love her; won't you, papa?" After this she only grasped his hand a little tighter, and trudged cheerfully onward as he led the way.

The Psalmist says: "He leadeth me in the paths of righteousness (or right paths), for His *Name's* sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff they comfort me" (Psa. xxiii.). If He is your Saviour, you can say with confidence—

"He leadeth me, O blessed thought!
Oh, words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still, 'tis Christ's hand that leadeth me!
By His Own hand He leadeth me."

THIS NAME CAN CHEER AND SUPPORT YOU IN THE HOUR OF DEATH! We must die. This is fixed. "It is appointed unto men once to die" (Heb. ix. 27). When, where, and under what circumstances we cannot tell. But one thing we do know: that we shall want Jesus then. In

the words of Keble's beautiful hymn, I even now sing—

“ Abide with me from morn till eve,
For without Thee I cannot live ;
Abide with me when night is nigh,
For without Thee I dare not die.”

There is nothing to cheer the dying hour like the presence of Jesus. Even many of those who, when in health, deny His very existence, in their last moments implore His forgiveness and help. Oh ! I know of nothing more terrible than to die without Christ, without an interest in His precious blood ; without His presence Who alone can light up the dark (awfully dark to the unsaved) valley of the shadow of death. To die without Jesus is to die in agony of mind, horror of the past, and dread of the future. To die without Christ is to be lost for ever. To die having Christ's presence, and His Holy Spirit dwelling within our hearts, is to die safely, peacefully, and at times triumphantly happy !

A woman, who was lying in the dreary infirmary ward of a workhouse, said to an inquirer who had put the question to her, “ Do you know Jesus, and do you love Him ? ” “ Yes,

I do know Him, and love Him ! His presence makes a heaven of this room. If you heaped up my bed with gold and silver," she added, "and if you could give me the Queen's carriages and horses, and her palace, and her garden, and all her beautiful flowers, and health and strength to enjoy it all—I would not take them if they would hinder me from going home to my Saviour. They talk of the pains of dying ; what will they be to me ? They will but hurry me to heaven, and to Jesus."

A poor girl, living in a filthy court in Canon-gate, Edinburgh, was lying on a bed of sickness. A minister went to visit her. "My dear girl," said he, "I am sorry to see you in so wretched a condition !" She said, "Oh, I am not wretched : I am very happy." "Happy ! and lying here, and none to take care of you and help you ! What makes you happy ?" "Jesus, sir, makes me happy. Why, don't you know, sir, He has dressed me for the grave ?" "Dressed you for the grave ! why, what do you mean ?" "Oh, don't you remember, sir, that you told us the last time you preached to us, that Jesus dressed all those who trusted in Him in beautiful robes of righteousness, and would

take them safely through the gates of death into His heavenly home? Well, He has dressed me. Blessed Jesus ! He has covered me with the robe of righteousness, and that makes me happy now." To the believer, to the Christian, to die is gain. It is just going home to his Heavenly Father's house. The valley of death may be dark, yet it is lighted by His presence. The journey may be painful, but it is very short. The body may suffer, but the soul is kept in perfect peace, and sometimes is filled with an ecstasy of joy. Millions of happy death-beds have testified to the blessedness of that Name ! And when the death-struggle is over, to every one trusting in Jesus comes heaven's unclouded brightness and unending joys.

" I fear no foe with Thee at hand to bless ;
Ills have no weight, and tears no bitterness ;
Where is death's sting ? where, grave, thy victory ?
I triumph still, if Thou abide with me."

Are you trusting in Jesus, resting in Him for salvation?—pleading His merits, His Name ? If so, you will be able to say with Rowland Hill at the last—

“ And when I’m to die, Receive me I’ll cry !
For Jesus hath loved me, I cannot tell why !
But this I can find, we two are so joined,
He’ll not be in glory and leave me behind ! ”

When the pious Bishop Beveridge was on his death-bed, a minister with whom he had been well acquainted visited him. When he entered his room he said, “ Bishop Beveridge, do you know me ? ” “ Who are you ? ” said the bishop. Being told who the minister was, he said he did not know him. Another friend came who had been equally well known, and accosted him in a similar manner, “ Do you know me, Bishop Beveridge ? ” “ Who are you ? ” said he. Being told it was one of his intimate friends, he said he did not know him. His wife then came to his bed-side, and asked him if he knew her. “ Who are you ? ” said he. Being told that she was his wife, he said he did not know her. “ Well,” said one of them, “ Bishop Beveridge, do you know the Lord Jesus Christ ? ” “ Jesus Christ ! ” said he, reviving, as if the NAME had produced upon him the influence of a charm, “ Oh, yes ; I have known Him these forty years ; precious Saviour ! He is my only hope.”

When the late Mr. Dawson was preaching in London on the offices of Christ, he presented Him as a Prophet, Priest, and King. And as King he marshalled patriarchs, and kings, prophets and apostles, and martyrs, and confessors of every age and clime, to place the crown upon the head of the King of the universe. The audience was wrought up to the highest pitch of excitement ; and as if waiting to hear the anthem peal out from the vast assemblage, the preacher commenced singing, "All hail the power of Jesus' name !" The whole audience started to their feet, and sang the hymn as perhaps it was never sung before—

" All hail the power of Jesus' NAME !
Let angels prostrate fall ;
Bring forth the royal diadem,
And crown Him Lord of all."

That Name will ultimately thrill the world with glorious music, as its triumphs are sung by redeemed millions. "His name shall endure for ever ; His name shall be continued as long as the sun ; and men shall be blessed in Him ; all nations shall call Him blessed. Blessed be His glorious Name ; and let the whole earth be

filled with His glory" (Psa. lxxii. 17, 19). God hath "given Him a Name which is above every name; that at the name of Jesus every knee shall bow" (Phil. ii. 9, 10).

"And He hath . . . a NAME written, KING OF KINGS AND LORD OF LORDS" (Rev. xix. 16).

Reader, what do you think of that NAME?

